

Miss Martha

The Church School Teacher

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THE
CHURCH SCHOOL
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The Church School Teacher

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From Your Director

By LAEL H. WESTBERG

A WORD about the cover. Frequently the complaint is heard that Sunday school teachers just will not spend time preparing their lessons. The cover picture shows a group of teachers who do not fall into that category.

Swing Shift

Workers on the swing shift at the Lockheed Aircraft Corporation in Marietta, Georgia, take time out during their evening "lunch hour" to study the following week's Sunday school lesson. The weekly sessions were started about two months ago to give Sunday school officers and teachers from several churches in the Marietta-Atlanta area an opportunity to prepare their lessons.

Since they work from 3:45 p.m. to midnight, the teachers find it impossible to attend similar night

meetings in their own churches. Some 35 employees attend the Thursday night classes in the basement of the main factory building.

Missions of Mercy

The slogan, *Advance for Christ*, is well known in Augusta churches. In 1954 the slogan pointed to the opportunities for missions—American and world. We were asked to pray and give. The Church was blessed.

In 1957 *Advance for Christ* will mean advancing in missions of mercy. The slogan, with its connotation of a goal to be reached by calculated stages, does not quite fit in this case. But slogans are seldom more than impersonal identification tags. There is heart in the 1957 appeal.

For mercy comes from the overflowing heart: "I was hungry and

you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me."

Mercy can hardly be reduced to an ingathering of money. But in a society such as ours, we must do works of mercy not only as individuals but together. For as individuals few of us can build hospitals or seamen's homes or homes for our elder citizens. Who among us can minister to the thousands of children and adults needing

compassion unless we band ourselves together. Together we can supply money to those persons among us trained and consecrated to express the heart's overflowing love.

It will be tragic if the children of the Church do not experience the blessings of the 1957 *Advance for Christ in Missions of Mercy*. Church school teachers and officers should make themselves well informed about the 1957 appeal, interpret it to the children and give the children opportunity to contribute.

A Plea

I fear a face that never smiles,
 But keeps on plodding, miles on miles;
 A face that never looks to God's,
 But ever watches human clods.

O, God, please wreath my face in smiles—
 Though forced, there's solace in their wiles;
 Please help me dry out others' tears
 And give me faith, instead of fears.

by VIRGINIA D. RANDALL

Director's Column

By DR. R. A. VOGLEY

RALLY Day with promotion of classes is over. The new classes are organized. Many new pupils, young and mature, have been enrolled. Here are a few questions:

How many members of your 1956 confirmation class are now enrolled in Sunday school?

How many members of your 1955 confirmation class are now enrolled in Sunday school?

How many members of your 1954 confirmation class are now enrolled in Sunday school?

The American Lutheran Church must develop strong Senior High Bible classes so that our seniors may continue to grow in their knowledge of God's Word and will. It takes time to establish strong departments. Build consistently.

Preservice Training Class

Will you need more teachers next year? Organize a preservice training class this month.

Secure the names of the most qualified prospective teachers.

Look especially at the list of

the parents who have been in the parents' class for three years. They have completed three years of Bible study based on God's plan of salvation.

The Board of Parish Education has prepared a new outline for the preservice course. It is available on request. A special course at our 1957 institutes will be offered for those teachers who are to conduct a preservice training course in their own congregation.

Continue to pray that the Lord of the harvest will send laborers into His harvest.

Sow the seeds of Christian service throughout your church school.

The Church Convention

At its 1956 Convention the American Lutheran Church will consider many resolutions with far reaching implications. Paramount in the minds of most church members is the report and action on merger. We pray that God will direct our church to the course of action which is right in His sight.

The Board of Parish Education is submitting a resolution asking

the church to approve our participation with seven other Lutheran Boards of Parish Education in a long range co-operative parish education program. The program presents four phases of work:

1. The study and development of general and age-group objectives.

2. The study and development of a curriculum design to fulfill the objectives.

3. The production of materials to implement the curriculum design, such as the production of materials of instruction, materials of promotion, and programs of leadership education and field work.

4. The preparation of the field for the introduction and use of the curriculum design and a continuing field and leadership program for its effective use.

Such work expresses the deep unity of our churches even though we are separately organized.

Parish Education Committee

More congregations now have a parish education committee to be responsible for the total educational program in the parish. The

members of new committees need help and guidance in order to fulfill their responsibility. The new leadership course, *Church School Administration*, is an excellent resource for members of parish education committees. We suggest that this course be studied at the regular meetings of the committee.

The ten chapters in this course, 13B, are:

1. Our God-given Work.
2. Organizing the Congregation for Christian Education.
3. Administrative Officers: Their Responsibilities.
4. Building a Strong Staff.
5. Improving Leadership.
6. Our Missionary Spirit and Outreach.
7. Our Homes and Schools Work Together.
8. We Teach and Practice Stewardship.
9. We Survey and Evaluate Our Work . . . The Parish Education Survey Guide . . . The Confirmation Standards.
10. What Can We Do Now?

This course is available from the Wartburg Press at 75¢ per copy.



It's His Idea That Counts

By ELLA M. OSTEN

HIS idea? The pupil's? That's right. It is the pupil's idea that counts in the learning process.

Learning is an active experience. Good learning can take place when pupils are actively engaged in planning and doing something which to them is purposeful and worth while. To be effective, learning needs to involve the whole person—his thinking, feeling, and doing. Activities that demand thinking and feeling as well as physical effort are educationally more desirable than those which are dictated by the teacher and in which the pupil has little or no choice.

Physical and Mental

When we speak of "activities" we think of a number of things that may be done. We may think of physical activity such as gathering clothing for Lutheran World Relief. Or, we may think of a recreational program such as games at a party or on the playground, a hike, or a picnic.

We also think of mental activity. This includes active thinking on the part of the pupil such

as paying attention while a story is being told, thinking about the answer to a question, or thinking about the topic under discussion.

Creative Activity

In this article and several which are to follow we will discuss the use of expressional or creative activities in the church school. Creative activity, as the name suggests, is activity which gives the pupil an opportunity to express his own ideas. The whole person is involved. As he thinks about the topic being studied, he uses and rearranges the ideas he has acquired. He employs his imagination and attempts to picture in his mind what he wants to express. He is interested and absorbed in the thing he wants to do. Frequently, he will try over and over to express his ideas in verbal or visual form.

Some Guiding Principles

Every sincere teacher is concerned that good learning will result, for the purpose of all teaching is to help persons learn. It is, therefore, important to keep in

mind some guiding principles concerning the use of activity in the church school.

The purpose of any activity is not "to give them something to do," "to keep them busy," or "to make something nice for a display." The importance of an activity does not lie in how good or how perfect the result may be. It lies rather in the amount of thinking, feeling, and work one has put into expressing his ideas and what he has learned as a result of his work.

It is important to bear in mind that not every pupil is interested in or has the ability to do the same kind of thing. Nor should he be required to do so. Every person has some creative ability. A pupil, therefore, should have the opportunity to express himself in his own way. No one can do this for him. It is advisable that teacher and pupils plan together the activity to be carried on. A list of things to be done should be made and then each pupil select the one he will do. Thus there may be several small interest groups in a class instead of one group where everyone does exactly the same thing.

Let us suppose, by way of illustration, that a class studying the journeys of Paul, has planned to make a map and outline the various trips. One or two of the boys who enjoy drawing may make the

map. Others of the group may do some lettering putting in the names of important places and events. Still others may illustrate the map with sketches illustrating some event. Those who enjoy reading may gather the information needed and prepare a report. Again, others of the group may work out a bulletin board display showing mission work carried on by the church today. Notice the variety of ability and activity needed to complete such a project. Each one did what he was able to do and enjoyed doing, each one had a part in the total project.

There should be a close relationship between the activity and the lessons being studied. Time is very precious in the church school and any activity that is carried on should help to develop understanding of the Christian principles being taught. The activity should help to achieve the aim or goal of the unit of lessons for which it is used. The activity should be related to and develop from the subject matter of the unit.

Selecting an Activity

It is a good idea to evaluate an activity when it is being planned and when it has been completed. The teacher and the class should consider such questions as the following:

Will it be a meaningful experi

ence? That is, will it help to achieve the goal of the unit of lessons? Will it help to make the Christian truths involved more easily understood?

Is it practical? Consider such points as amount of space in which to work; available equipment; and the amount of time needed to complete the activity.

Is it a good choice for the group? It should give each pupil opportunity to contribute something worth while; it should challenge the pupil's ability; it needs to be suited to the age level; and provide opportunity for developing friendly working relations.

Will it have any lasting value in that it helps to develop interest in continued learning? Does it contribute to the pupil's Christian growth?

Purpose of Activity

Creative or expressional activity, when properly motivated, enriches and supplements the regular program of study in the church school. It should have a regular place in the curriculum, not as an end in itself, but as a means to an end. Thus, a drawing or some bit of construction such as a model of a Palestinian house can serve to make concrete some point of the lesson which needs clarifying and to make it seem less strange and impossible.

Older groups develop a better understanding and a greater appreciation of the Bible through careful research and meditative study. The wise use of creative activities can lead persons into a more intimate relationship with God.

Participation in creative activity requires that persons use the various senses. Feeling is involved as well as seeing, thinking, and hearing.

An activity can serve to:

Co-ordinate lessons within a unit;

Give each person opportunity to participate;

Help clarify one's concepts;

Sustain interest;

Help one remember what is being learned;

Help to make abstract truths concrete and practical.

Some Worth-while Activities

Some activities are basic to the learning process. One of these is conversation, which is used in all age groups. Beginning with primary children and continuing through older age groups, an important basic activity is developing skill in using one's Bible. Dramatization, drawing, role playing, writing, and various forms of construction are other activities used in the church school. These will be discussed in more detail in succeeding articles.

Ephphatha!

By RUTH M. SWANSON

"BE OPENED!" was Jesus' authoritative command and the deaf-mute of Decapolis was able to hear and to communicate with his fellowmen. Today, church school teachers probably will not have any deaf-mute in their classes; nevertheless, they do have the responsibility of opening doors to Christian growth for those in their classes who are accoustically handicapped.

Basically Alike

It has been estimated that about one and a half million of the school children in the United States are suffering from some degree of hearing loss. With such a high incidence it is entirely possible that any church school teacher may have at least one such child in class.

As is true in all cases of exceptionality, children with a hearing loss are basically like other children. They have the same needs, desires and physical energy. The only difference is their inability to hear properly and because of this

handicap, sometimes they have inadequate speech.

Children with defective hearing fall into two main categories: the hard-of-hearing and the deaf.

Require Special Care

The hard-of-hearing with a marked hearing loss will probably not learn to speak or understand speech without the use of a hearing aid. The deaf, those with a profound loss, will not learn speech and language even with amplified sound. Children with either of these types of impaired hearing must be educated in special classes or schools for the deaf, and therefore, will not be members of a regular church school class.

However, children with slight or moderate hearing losses should be placed in regular classes. To help these children have satisfactory experiences in the group, the teachers need to have something of an understanding of their problem.

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as well as techniques of working with them.

Children with a slight hearing loss need no special consideration except favorable seating. These children may experience some difficulty in understanding speech and ask that statements be repeated. If the child turns his head to favor himself while listening, indications are that the loss is only in one ear. Such a child should be seated with the defective ear toward the noisy side of the room, the good one toward the side from which the discussion comes.

Children with moderate hearing loss show difficulty in making social as well as educational adjustments. Some of them must learn speech reading (lip reading) while others will need to use a hearing aid also in order to be able to communicate properly.

About Speech Reading

Speech reading is understanding what a person says by watching not only his lips but his tongue, teeth, and throat muscles as well as facial expressions. Many times this will be truly difficult for the hard-of-hearing. It is then that the child will need the co-operation and understanding of all persons with whom he comes in contact.

Fifty per cent of our language is homophonous—i. e., made up of words which are pronounced alike. The many words which “look”

alike to the speech reader but whose meanings have nothing in common, account for the many mistakes made by speech readers. The following exercise will be of value to any one working with speech readers.

Use Your Mirror

Stand before a mirror and try speech reading to realize the confusion and difficulty experienced by those who need to use this tool for receiving speech. Pronounce a series of words such as, white, wide, wind, wine, whine; many, penny, Benny; green, greet, greed; fail, veil, vale, or putting, pudding. Notice the very slight difference in the movement of any part of the vocal apparatus and begin to understand the difficulties of a child who is unable to hear . . . , or “see,” . . . sounds properly.

Keeping these visual and auditory difficulties in mind will help everyone to remember not to repeat one word which has been misunderstood, but use it in a sentence where it will have meaning. A simple phrase, even a group of words, can be easier understood than one word. For instance, *half a dollar* is easier “to see” than *fifty cents* which might be confused with *fifteen cents*.

Church school teacher, if you have a hard-of-hearing child in your class you must, first of all, think of him as a child normal in

every way except for his hearing difficulty and give him understanding but not too solicitous sympathy.

Help Him Compensate

Then, help the child to help himself. Expect of him all that you would expect of a normal hearing child, but be sure he understands what you want. Give him encouragement when needed, and never allow him to let his handicap become an excuse for not using his capacities to the best of his ability. He should make use of all his senses to compensate for his less-than-normal hearing acuity.

And, always, remember that motivation and individual guidance are even more important to the

child with impaired hearing than to the normal child. All persons having contact with a hard-of-hearing child should learn to think of him as one who, like all other children, has the basic emotional need of all of us—to be wanted, loved and accepted.

Ephphatha!

The acoustically handicapped child can be a happy, effective member of a group if he is accepted as a child among children. It is the church school teacher's privilege and responsibility, for at least one hour a week, to keep open the doors that lead to that kind of a relationship as he and his more fortunate classmates learn of Him who made the deaf hear.

The Children's Blessing

While on earth abiding
With us here below,
Jesus blessed the children
One day long ago.

Though He served and labored
Busily that day,
Yet in tender love, He
Turned them not away.

Jesus, since Thy Person
Here we cannot see,
Love and bless the children
Now, I pray, through me.

by WILLIAM JOHNSON
Lindstrom, Minnesota

On the Horizon



By LAEL H. WESTBERG

NOT infrequently has the question been asked, "Why do not all Lutheran churches produce their church school curriculum together? Then we would get the best!" Our answer used to be, "The ALC, ULCA, and Augustana do co-operate in publishing the Christian Growth Series." Then came the reply, "That's a good start. There should be more of it."

A New Plan

Now the Lutheran churches see on the horizon the very thing our people have wanted. For the boards of parish education of all the member churches of the National Lutheran Council have constructed a new plan for co-operation in a long-range program of parish education. Let me tell you about it.

For over thirty years the boards of the National Lutheran Council have co-operated in an organization

called the Lutheran Intersynodical Committee on Parish Education. Luther's Small Catechism Visualized grew out of that co-operation, as did the audio visual, *Teaching the Bible Series*, and the Seminar on Confirmation Instruction (see article in this issue in the *For the Pastor* column). For almost as long the boards of parish education of the member churches of the American Lutheran Conference worked together. From this co-operation came the Weekday Church School Lessons.

Blessings Proved

But it was the ALC, ULCA, and Augustana boards that were drawn closest together. Co-operation on the original Christian Growth Series and its subsequent revisions proved to these bodies the blessings of co-operation. Often the directors of the three boards expressed desire for co-operation in

the entire program of parish education. And often the hope was expressed that the other churches of the National Lutheran Council might come into such a co-operative program.

Unity

Then it happened. A plan was born. How? We will let the proposal itself review the immediate events leading to the step which might easily be the most significant advance in Lutheran unity yet experienced in our country. We quote from the section entitled "The Background of the Plan."

A. The Board of Parish Education of The United Lutheran Church in America had engaged in a long and careful study of parish education, and that study resulted in the production of a document that sets forth basic principles of a program of parish education, entitled: *Parish Education: A Statement of Basic Principles and a Program of Christian Education*.

B. As the Board of Parish Education of The United Lutheran Church began to implement this document, it became evident that there might result entirely new literature for the home, the Sunday school, vacation church school, week-day church school, catechetical classes, and new methods of leadership and leadership training.

C. The ULCA's Board wanted

to have the Boards of Parish Education of The American Lutheran Church and The Augustana Lutheran Church, which had co-operated with it in the production of literature currently in use, to know about the developments and to help decide whether co-operative production of literature would be continued or discontinued. It therefore invited representatives of these boards to a meeting in Philadelphia on December 5, 1955.

D. The groups represented at the Philadelphia meeting expressed not only appreciation of past co-operation but a desire for wider co-operation in the future. The representatives decided that a second exploratory meeting should be held, to which representatives of all church bodies connected with the National Lutheran Council were to be invited, and that at this meeting an effort should be made to discover the extent to which there is a desire for co-operation on the part of the various boards of parish education, and ways in which such co-operation, if desired, could take place.

Study Phases

Only one month and the representatives of eight boards of parish education assembled in the Chicago loop's Christ the King Church to discuss the proposed venture. Interest ran high. The boards de-

sired to co-operate in the following four phases of a long range program:

1. The study and development of general and age-group objectives.

2. The study and development of a curriculum design. By the term "curriculum design" is meant the design or plan for guiding the learning experiences so that the desired objectives might be achieved. Curriculum itself is thought of as the totality of learning experiences which take place within the educational situation in the parish. The curriculum design or plan would determine just what materials of instruction would be used (printed materials, audio visuals, etc.); leadership development; and promotion (including promotional materials).

3. The production of materials to implement the curriculum design, such as production of materials of instruction, materials of promotion, and programs of leadership education and field work.

4. The preparation of the churches for the introduction and use of the curriculum design and a continuing leadership program for its effective use.

"Let a committee be appointed,"

said the assembly, "to draw up official plans which are to be pre-

sented to all boards represented at this meeting, and let these plans be ready for the next board meetings." And it was so.

Now the *Plan* is being submitted to each church body. So far the returns from the synods are positive and encouraging. We have high hopes that by January 1, 1957, the Long Range Program will be launched.

What Is It Like?

What is the character of the Long Range Program? First, it is to be a total program. It will include all schools and agencies recommended for the parish, such as the home, the Sunday school, the vacation church school, the week-day church school, the catechetical classes (youth and adult), special interest groups—in fact, everything that will help the local congregations nurture their members in the grace received in baptism. It will include the instructional materials, the leadership education program, the promotion of this program, including promotional materials and field work.

Secondly, it will be a long range program. In other words, this program will be projected over an extended period of time, a decade or decades. My personal hope is that this will be an "eternal" program. The materials will be constantly revised or replaced so that this long

range program will adapt itself to each generation. No longer need the whims of an executive director or one individual board dictate the materials. A new kind of stability will be injected into the Lutheran parish education program.

How to Effect It?

What will be done to make this new parish education program effective? The answer to that perhaps is in the proposed four phases of the program.

Phase one will be a study and development of general and age group objectives. Such a study and development is a very complex procedure. Not only must our objectives be theologically acceptable to the co-operating churches but they must also be educationally sound. It is our hope to make a thorough and scientific job in this phase.

Phase two will be a study and a development of a curriculum design to fulfill the objectives in phase one. After the objectives have been formulated it will be necessary to develop an educational program which will help realize the objectives. Such a program

will include the curriculum design, planning of the instructional materials, planning for leadership education, and planning for promotion.

Phase three will be involved in the actual production of materials of instruction and materials of promotion.

Phase four will be the preparation of the churches for the introduction and use of the curriculum design. Phase four will also involve a leadership education program so that the curriculum offered will be effectively used.

When to Begin?

When do we expect the first course material to be published? It is our hope that the synods will approve the Long Range Plan for Parish Education and that we can begin the co-operative work by January 1, 1957. If that happens, according to the present time schedule, the finished course materials probably will begin to appear by January, 1963.

We are beginning to see on the horizon the very thing Lutherans in America have wanted.

Superintendent's Column

"Conductors of great symphony orchestras do not play every musical instrument; yet, through leadership the ultimate production is an expressive and unified combination of tones."

To Take Home



By ESTHER MILLER PAYLER

AN experienced church school teacher tells me that when she plans her lesson she always makes a provision for the pupils to have something to take home. Of course this something varies with the age group, but it is worth while for a teacher to consider the possibilities. No pupil ever outgrows the feeling of satisfaction of leaving church school with something worth while. For the beginner it may be a crayon picture he made, for the primary student it may be some handwork, for the junior, a Bible verse learned by "heart," for the intermediate a "slogan," for the young adult an inspirational poem, for the adult of any age, it may be a new idea, a new insight into Bible truth, a message of faith, hope and comfort, which can be used in daily life.

Planning Counts

The pupil will not have anything to carry home unless the teacher clearly and prayerfully plans for it. Nothing is more frus-

trating to the pupil and dampens enthusiasm for the church school so much, as when teaching is without point, and when in recalling it, the pupil has nothing definite to take home with him.

Lasting Effects

I remember a story which a church school teacher of mine told to a class of young adults, many years ago. I took that story home with me. I have used it many times in speaking, teaching and writing. I have been told it has helped others.

In a women's Bible class, the pupils take turns in bringing to class, written on slips of paper, a Bible verse which has helped them. Each pupil receives one of these slips to take home. They are encouraged to learn them during the week. One woman says she pins the verse to the curtain over her kitchen sink and repeats the Bible verse as she works there. While her hands are busy her mind is too.

Think of it, learning 52 Bible verses a year! How easy it is thus

to have real treasure stored in your heart. It is the best insurance there is.

In a men's Bible class the teacher often distributes tracts to the members and directs their attention to articles in the church papers to help deepen spiritual awareness.

Another class has several mission projects they support. Often they take letters from these missionaries home to read. They also work on sewing, bandages and surgical dressings during the week. They take this "homework" with them from class.

Beginner, primary and junior classes love to take handwork home. If the teacher will keep patterns, pictures and ideas in a file, carefully classified, she will have something to make the Bible lesson clearer as well as something which the child can take home to remind him and his parents of the church school lesson.

I have seen intermediates and young adults report on articles and stories in the church school papers to which their attention was directed and which they took home with them from church school. This works with other age groups, too, and increases the usefulness of the story papers.

Slogans, initials, poems or clippings may be sent home with any age group.

Initials were used in one junior class in this way. Each Sunday one pupil put a group of initials on the blackboard. Each member of the class copied them and took them home. The next Sunday a few moments were devoted to going over what each member had figured out. For instance—L.O.A. was "Love one another."

Church school teaching time is limited, so why not stretch it by giving the pupil something to take home, which will help him to grow as a Christian.



Helps for the Teacher of Adults

International Uniform Series

Great Passages of the Bible

By C. E. LINDER

(Continued from September issue.)

November Lessons

November 4 brings us the clearest expression of the Gospel in the Old Testament. Here God foretells how He will deliver all men from sin by Himself suffering and dying for sinners. The reference is clearly to Christ. Note how personal the "we" and "our" make this passage. Do not overlook the note of triumph at the end.

This lesson (November 11) brings us a brief statement of the moral teaching of the prophets. On this Armistice Day the prophet reminds us that good government, peace among nations, a good life with God and men requires that we do justice, love kindness and live humbly.

The Beatitudes (November 18) are Jesus' statement of the qualities of spirit which characterize the citizens of His kingdom. They also reveal what the blessedness is which they may expect who possess and practice these

godly attitudes. Note that these Beatitudes refute the false claims that meekness and other like attitudes are weaknesses.

On November 25 we shall have the matchless parable of the Lost Son. This is even more the story of the forgiving Father. Here we have portrayed for us in gripping fashion the natural history of sin, remorse, repentance, forgiveness, and return to fellowship with God. The elder brother's conduct gives added emphasis to the Father's forgiving love.

December Lessons

John 14:1-14 is the great passage for our consideration on December 2. This passage includes the questioning of the disciples concerning the future of Jesus and their own future. It contains Jesus' assurance to His disciples of comfort in trouble and of eternal life. Here we see that the words of Jesus have the authority of God the Father, for he that has seen Jesus has also seen the Father.

Verses 12-14 encourage the believer to attempt great things for God because of God's promise to help.

A Great Faith Passage

Romans 8 is in fact the great passage for study on December 9. This passage contains a testimony to the never failing strength that comes through faith in Jesus Christ. Here is the assurance that God gives victory to believers in every circumstance of life. The life, death, and resurrection of Jesus give certainty that nothing shall separate us from the love of God, and that in all things the believer is more than conqueror through Christ. It is as though God had planned for our every need.

December 16 will bring us Paul's incomparable "hymn of love." I Corinthians 13 emphasizes the fundamental importance of Christian love. Christian love is more important, more powerful, more lasting than any other human quality. The power of love can be shown in connection with personal living, relationships with others, and in world affairs. Emphasis should be placed on the fact that the love described in this chapter is the kind of love demonstrated by Christ Jesus and made possible through faith in Him.

December 23 will ordinarily be

the Christmas lesson. John 1:1-18 is a most appropriate Christmas text. This text shows that the birth, earthly life, death, and resurrection of Jesus were not isolated events. They were a part of the plan of God to reveal Himself and to meet man's deepest need through the Savior.

On December 30 we shall turn to Revelation 21. This great passage has been selected for the last Sunday of the year as setting forth the Christian's ultimate hope. "The new heaven and earth," with all its freedom from sin, suffering, separation, and death, is the goal of history and the heritage of all who share in Christ's victory through faith. At year's end is a most appropriate time to contemplate this reassuring truth. It should be emphasized that eternal life is a present possession already.

The End of a Cycle of Lessons

At the end of 1956 we come to the end of another six years' cycle of lessons in this International Uniform Lesson Series. During these six years we have been introduced to every part of the Bible. And if we have read the indicated Bible Basis and Home Daily Bible Readings we have re-read almost the entire Bible. In 1957 we shall begin a new six years' cycle, enriched by our past study.

Here They Are!

*New 1956-57 Mission
Studies for Children*



By CAROL L. WIDEN

IF YOURS is one of the 869 church schools in the Augustana Lutheran Church that is providing a regular program of missionary education for the children of your parish through the "Mission Sunday" packets, prepared jointly each year by the Women's Missionary Society and the Board of Parish Education, you have no doubt been watching for the above announcement: "HERE THEY ARE! NEW 1956-57 MISSION STUDIES FOR CHILDREN." If yours is one of the 342 schools that has not yet "discovered" these materials, you will, we think, be equally interested in this announcement and the following introduction to these packets, which are de-

signed to provide missionary education in the church school.

Kindergarten-Primary Packet

As we open the kindergarten-primary packet, entitled "World Friends, Series I," by Mrs. Melvin R. Lewis and Mrs. V. W. Johnson, we see at once several items that arouse our interest. The colorful booklet "World Friends" contains, we find, twelve short missionary stories, with plots, for telling to little children. In it, too, we find directions to the teacher for teaching missions through the regular lessons of the *Christian Growth Series*, and through creative activities.

Catching our attention next are eight large pictures (17"x22"), which illustrate some of the stories. The pictures have been photo-

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graphed on our mission fields in Africa, Japan, India, and America. They show children at play, home, and church and reveal what some of the prayers, projects, and World Friendship offerings of church school children do for them. The pictures are large enough to be seen by an entire church school department when tacked on an easel or bulletin board.

But what is this? Flannelgraph pictures and stories! Two of them—"The Nickel Brothers" and "Little Black Lamb" with complete instructions for coloring and using—are new materials added to this year's packet.

Variety of Helps

Valuable teacher's helps and accessories which aid in making missions real to little children consist of an attractive leaflet, "World Friends," a brand new World Friendship offering box, and biographical sketches and pictures of missionaries. The leaflet tells how the World Friendship offerings help children of other lands learn to read and hear the story of Jesus. The offering boxes, available free in quantity upon request from the Women's Missionary Society Headquarters, 3939 Pine Grove Ave., Chicago 13, Illinois, provide a means of expression for the children as their interest in helping others is aroused.

Surely teachers and missionary leaders of kindergarten and primary children who use this packet will find it easy to conduct a systematic missionary education program in their departments in the coming year. The packet is priced at \$1.50. Additional copies of the storybook and teacher's helps are priced at 25 cents.

Junior Packet

Examining the packet entitled "Christian Growth Through Sharing, Junior I" (1956-57 edition) by Mrs. Harris W. Magnusson, we find another colorful book. This one contains twelve new missionary worship services that juniors themselves can present with a minimum of preparation. We notice that the twelve programs cover such interesting subjects as the kind of churches in which Christians worship God in mission lands, the different ways God called some of our Augustana missionaries to work for Him, and why a Thanksgiving Festival was celebrated by our missionaries in China.

Juniors love to act. Some of these programs can be dramatized during the church school worship hour or during the class session. Others call for impersonations of missionaries and children of other nationalities; one is an impromptu type question-and-answer program,

and still another tells through a mission "parade" the story of the Church's work in Africa.

Also in the book is a collection of "Interesting Missionary Facts" which juniors will enjoy reading and giving as class reports, and a helpful section for teachers, explaining how to use the worship programs and "Interesting Missionary Facts" in their Sunday-by-Sunday teaching.

Visual aids include four large 17"x22" pictures depicting scenes from our American, world, and social mission fields; a large outline map of Latin America; and a map of Japan indicating where the Augustana Church is working with the Japanese.

This packet is priced at \$1.50. Additional copies of the book for classroom use are priced at 30 cents.

Intermediate Packet

Turning now to the packet labeled "Christian Growth Through Sharing, Intermediate I" (1956-57 edition) by Mabel F. Olson, we find a book of twelve timely worship services designed especially for the early teen-agers. A former public school teacher and junior high school principal, the author is well acquainted with the interests of this age group.

The twelve worship programs reflect this through such titles as

"Boy Scouts (in India) Do a Good Turn," "Rogation Sunday" (4-H clubs and agricultural missions), "Christmas in Turuland," and "A Chaplain Missionary." Intermediates will enjoy planning and participating in these programs through the various methods suggested by the author: discussion, reporting, interview, simple dramatization, and impersonation.

For Enrichment

A collection of missionary current events and a section of valuable teacher helps for mission study during the church school class period further enrich this book. Visual aids include four large 17"x22" pictures that tie in closely with some of the worship programs. Of a general nature, the pictures will make fine acquisitions for any church school picture file collection.

Teaching aids include biographical sketches and pictures of the seven missionaries supported by the church school children, a new leaflet, "World Friends," telling how the World Friendship offerings help to spread the gospel "to all nations," and the 1956-57 edition of the leaflet, "Practical Work Information." The latter explains where to send scrapbooks, bandages, and numerous other "work projects" by children.

The packet, too, is priced at

\$1.00 and additional copies of the book at 30 cents.

Whether yours is one of the church schools having a regular and systematic program of missionary education or one which has not yet introduced it, we think you will be highly pleased with the freshness, originality, and completeness of the Mission Sunday

packets this year. We think you will say with the same enthusiasm as a group of pastors who were recently introduced to these packets: "Why haven't we known about this fine material before? Why didn't somebody tell us?"*

* Send all orders to Women's Missionary Society Headquarters, 3939 Pine Grove Ave., Chicago 13, Ill.

He Is Faithful

In Phillips' translation of Romans 12:2 we find these vivid words: *"Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within, so that you may prove in practice that the Plan of God for you is good, meets all His demands and moves toward the goal of true maturity."* And his translation thus phrases 1 Peter 1:14, 15: *"Don't let your character be moulded by the desires of your ignorant days, but be holy in every department of your lives, for the One who has called you is Himself Holy."*

Let the reader pause for a second reading of these vivid words, for all of us sorely need their admonition. With the Psalmist, we must cry:

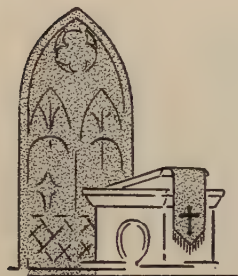
"Have mercy on me, O God, according to thy steadfast love, according to thy abundant mercy, blot out my transgressions.

Create in me a clean heart, O God, and put a new and right spirit within me."

No veil of hypocrisy should hide from us the verity of these words: *"If we say we have no sin, we deceive ourselves, and the truth is not in us . . . If we say we have not sinned, we make him a liar, and his word is not in us."* When we stand beside the moral stature of Christ, we fall to the ground, stricken with the awfulness of the contrast between his character and our own sins.

Frank confession is a purging of the soul, and should be made frequently. But morbid brooding over the past should be avoided, because *"if we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."*

—by KIRBY PAGE



For the Pastor

In the summer of 1954 the Lutheran Intersynodical Committee on Parish Education sponsored a seminar on the subject of Confirmation and Confirmation Instruction. The seminar brought together persons from most of the Lutheran bodies in America. The findings have been assembled in a series of seven papers and are being run in THE CHURCH SCHOOL TEACHER.

Pedagogical Principles and Methods of Confirmation Instruction

Below is our fourth report. The committee, made up of G. H. Doermann, M. J. Naumann, Frank Bonander, Verner Carlsen, W. Kent Gilbert, Ralph D. Heim, and Phillip C. Hiller, was assigned the task of determining valid pedagogical principles and methods which could be used in confirmation instruction.

I. BASIC ASSUMPTIONS

A. Learning is a process resulting in change. Education is guided

change; growth in desirable directions. Teaching thus is the art of guiding learners toward desirable objectives.

B. Learning as described above takes place within a curriculum, that is, a series of activities in which the learner engages. The curriculum is organized into units, utilizing various kinds of materials as resources.

C. Effective education will proceed according to the "laws of learning" and all other valid prin-

ciples which have grown out of psychological and sociological studies.

D. Education is Christian when its goals, contents and methods are determined by the revelation of God in Jesus Christ and made effective by the work of the Holy Spirit.

E. Within Christian education there are two major types of approach which are rather commonly termed "traditional" and "developmental." While the "traditional" approach tends to stress the transmission of subject matter to the learner, the "developmental" approach concerns itself more directly with the total nurture of the learner. By developmental we do not mean that we develop the truth out of the learner, but that God's truth is used to meet the child's needs as these are revealed in his development. The general pictures that are presented in the following outline are not to be considered as mutually exclusive. Each is pictured in the setting of confirmation instruction.

1. In the catechetical program of the church the "traditional" approach has usually revealed the following characteristics:

a. It proceeds from Luther's Small Catechism as the basic doctrinal statement which must be communicated to the learner.

b. It employs the Bible

largely in a proof text method to substantiate the doctrines of the catechism.

c. It regards mastery of facts as a major evidence of qualification for confirmation.

d. Its principle methods are lecture and question and answer methods.

e. It stresses memorization of both Bible passages and catechism.

f. It frequently complements the study of the catechism with a parallel study of Bible history.

g. It usually introduces the study of worship, symbolism and similar matters within the framework of the catechism.

h. It usually concludes the educational process with a public examination.

i. It tends to make the teacher predominant in the educational situation.

j. It typically follows some published texts or workbooks rather closely.

2. In the catechetical program of the church the "developmental" approach has been evidencing the following characteristics:

a. It begins with an effort to discover the concerns of the learners and their present concepts of Christian conduct and beliefs.

b. It seeks to develop the course in terms of units of study

based upon those needs and concerns as they unfold.

c. It uses the Bible and catechism as primary resources for meeting pupil needs and realizing objectives of the work.

d. It introduces published texts, visual aids and other materials as additional resources according to the learner's needs.

e. It is concerned with the development of the whole Christian life of the learner—knowledge, attitudes and skills.

f. It recognizes the role of the pastor as being that of guide and counselor in the learning situation. Among other things, the pastor as guide will lead the learner's to recognize unfelt needs and engage in learning activities pertaining to them.

g. It strives for a meaningful organization and systematizing of the insights gained by the learners.

h. It regards memorization as a desirable way of enriching the life of the pupil when it is done on the basis of the learners' appreciation and a sense of utility.

II. EVALUATION OF METHODS

In view of the above assumptions, methods as well as materials are means to an end, not ends in themselves. It is in this context that the following methods may be recommended to pastors and

teachers of confirmation classes to assist them in carrying out more effectively the divine commission to teach. They are presented in four categories, and from the teacher's viewpoint.

A. *Telling Methods*

There are primarily three telling methods: the lecture, the story and audio-aids.

1. *The lecture* should not be used extensively or at length. It is useful as a tool, however, to open up a subject, to recapitulate, to sum up a discussion, and to throw additional facts or ideas into the learning situation. But its use should be limited to these and similar purposes.

2. *The story* is rarely to be used as a method in confirmation instruction. But using stories to illustrate and to clarify abstract ideas by putting them into concrete situations is excellent procedure, since stories are interesting to young and old, and capture and hold attention. To do so, they must be new and to the point. Less known Bible stories, stories from history, biography and life, are all valuable. In this use they must not be lengthy.

3. *Audio-aids* can be valuable. Little professional material is available, but tape recordings of special services, liturgical renderings, can be made and used.

B. Showing Methods

Showing methods are really aids to other methods. For our convenience here we shall list them under six groupings:

1. Chalkboard

Of all visual aids the chalkboard is by far the most valuable. Not only is it adaptable for use anywhere, and most inexpensive, but it has an appeal all of its own. The key to this appeal is movement, bringing in an element of suspense. The learner does not know what is coming next and keeps his eyes glued to the board. He is all attention. It is this life and movement which often makes even a poor sketch, map or drawing on the board a better aid than beautifully printed maps or pictures. In addition to the above uses of the chalkboard, all valuable in confirmation classes, there are other uses of this method which may be utilized. Two of these are: the *casual* use, and the *organizational* use. The casual use is that of jotting down a word, or phrase, to draw attention to it and impress something that is new upon the learner, whether it is a word or a concept. A simple diagram or sketch will serve a similar purpose. It becomes very effective if the teacher calls attention to the idea on the board at frequent intervals during the session. The organizational use is one of the most im-

portant for confirmation classes. As an outline of a topic under discussion is visualized, being built up step by step as the discussion proceeds, it stimulates the learner and helps him to organize his own thinking. If in addition, the learner outlines his work in his own notebook it adds to the effectiveness of this use. Diagrams and charts, such as time charts of Old Testament history, are an excellent aid to the learner in organizing his Bible knowledge. While some fine printed charts are available, to *build* such a "time-line" on the board adding to it from week to week, is a better aid because it makes more use of inductive procedures and the learner feels that he is actually discovering and constructing it for himself.

2. Maps, charts, and diagrams

Prepared or printed maps, charts, and diagrams are excellent when they are used to help the learner discover exact distances, time values, and relationships.

3. Flat pictures

These are useful not so much as a direct teaching aid, but to give tone and atmosphere to the classroom environment.

4. Build-up pictures

These generally are not too valuable for confirmation classes. They are usually too juvenile for the adolescent.

5. *Projected pictures*

a. *Slides and filmstrips* are by far the most useful of the projected visual aids. Whether used for doctrinal or Biblical guidance, the teacher can use them in such a way that what the class needs is stressed. For this reason (to meet the needs of the class more effectively), it is better to use the catechism filmstrips, either to preview the work ahead, or to summarize it after concluding a discussion of the topic, rather than as a basis for discussing the topic, frame after frame. When the filmstrip is on occasion used as a basis for the entire session, it is advisable to make slides of the strip so that they could be used in the order in which the teacher feels they would be most effective with the group. Filmstrips with recordings might require the elimination of the recording if the audio visual as set up did not meet the needs of the class.

b. *Motion pictures* are, with few exceptions, not too valuable for confirmation classes. Those that dramatize Bible stories can be helpful if the stories needed are available. Many of these over-emphasize non-Biblical ideas. All of them are costly. Some excellent motion pictures are being produced by our Lutheran bodies and the Na-

tional Lutheran Council, and have definite motivation use in confirmation classes. Others worth the time and money are the films depicting God's marvelous creation. (A product of the Moody Bible Institute.) All visual materials are to aid the teacher in making his guidance more effective; they are not to teach for him and thus displace him as a leader of the group.

6. *Objects and places*

These can be very valuable aids. The latter, taking the group to another place to view an object, is of course impossible when distance is a factor. However, taking the class into the sanctuary to see and learn about its appointments is also a "field trip" and enriches the learning situation. Many objects such as idols from our mission fields, working models of looms of Bible times, a potter's wheel, and the like, are not only "attention-holders" but enrichments of learning experiences.

C. *Sharing Methods*

1. The simplest method is the *question and answer method* (which does not mean that the technique of good questioning is a simple matter). This method can be simply a factual procedure, asking questions in order to find out whether the learner studied and what facts he has made his own.

This is important at times in the confirmation class, but it is far less important than asking questions for the purpose of helping the learner deepen his understanding and organize his thinking. The former is what has been known as the recitation method: the learner reciting what he has "learned." While the learner does gain a measure of satisfaction from his ability to recite, the deepening of his understanding by thought questions can give far greater satisfaction. Being led to the truth in this way, he has discovered it. It is his own in a vital, inexplicable way. Thus an attitude has been born or strengthened.

2. *The guided conversation* is a type of question and answer method used in the informal situation.

3. *The discussion* is the third group of sharing methods. The various kinds of discussion techniques can best be evaluated by considering the ways of opening discussions:

a. *General.* This includes all devices used by the leader of the group to get a discussion started. He himself may present the various phases or angles of the topic to be discussed (lecture). He may ask the group for angles which they think need discussion (question and answer) and

list their answers on the board (chalkboard). He may also assign to each member of the class one angle of the topic for preliminary study (reports in the fourth category).

b. *The Panel* may be used, which is similar to reports but employs others (experts) outside of the discussing group to present the various aspects of the problem in an informal way.

c. *The Symposium* is identical with the above except that the "experts" present their viewpoints in a more formal, set speech.

d. *The Forum* in which one person, not the leader of the group, briefly opens up the various facets of the subject to be discussed.

e. *The Interview or Guided Interview* is an opening in which an expert on the subject answers questions which thus define the limits of the discussion. The questioner may be either the leader of the group or a person outside the group.

f. *Role Playing* makes use of members of the group itself. Each is assigned a part, that is, a position with reference to the topic, to play up. It is unprepared and unrehearsed. When the "cast" in its argumentation has brought out all the phases

the leader wants discussed, he breaks it off and the class takes over the discussion.

Of all these "openings" the General, the Interview, and Role Playing are useful and should be used more in confirmation classes. The usual type of opening used for discussions is the first form of the General. Why not use the other forms of the General more? The Interview is extremely useful and interest arousing, when some comparative doctrine is under discussion, or if a missionary on furlough is available. Role Playing is excellent to open up a topic that in itself is not too interesting to the class. But it should not be used too frequently and it is time consuming.

D. Guiding Activity Methods

1. *Supervised Study.* While a very effective method in confirmation instruction, supervised study is limited in its use because of the time element involved.

2. *Directed Activities* in some forms are standard procedures in most confirmation classes. The first type of directed activities is simple handwork, not used with older children. The second is memorizing, a type frequently used and of real value when rightly assigned and used. The third is also valuable, which we may call Bible work. It includes drills in

looking up Bible verses, pupils reading Bible portions to the class, etc. It is a valuable aid to inductive activity as well as a "doing." It is also a valuable help in fixing facts and aiding memorizing. The last type of this group includes review and quiz techniques and tests. We realize their value for confirmation work, as well as the problems connected with tests—problems of authority as well as the difficulty in testing attitudes.

3. *Creative Activities* include the same first three sub-parts found in the directed activities. The difference lies in this, that in directed activities the entire activity is guided by the teacher in every step of the way, while in creative activities the learner is given less pointed guidance and is more "on his own." He is guided to develop his creative abilities. Feeling free, and perhaps flattered, there is no feeling of resentment, and what he learns is much more likely to result in right attitudes. For this reason using the creative rather than the directed activities whenever possible is advisable.

a. *Handwork* such as drawing is a creative activity, and can be valuable. Sketching idols in connection with the First Commandment is an example. Memorizing (the second sub-part) is not a word for word memorizing but memorizing

ideas, concepts, and concept systems, putting them in his own words. Bible work as a creative activity is almost a "must" in confirmation work, for it includes using Bible cross references, concordance, etc. It develops the learner's power of association and concept formation, and does so without his being "told."

b. *Creative writings and reports* are in the same class as creative drawing but even more useful. Reviews and tests are in this creative group when they help the learner re-think and re-organize his material.

4. *The Project Method* is a creative activity of longer duration. It is conducted over a period of time, the teacher checking and giving additional guidance in successive class sessions. Projects may be of many kinds, involving physical, mental, spiritual effort, or a combination of them. Much can be accomplished over and above the usual confirmation class work if projects are wisely chosen, well-guided and carried through to a successful conclusion. Bible work projects, special church work research projects, church work projects and special notebooks and scrap-books are all much worth the effort. These again meet the requirements for the best kind of guidance for adolescents, avoiding

resentment, and therefore stand the best chance of building desirable attitudes. But, as with any method, the success of projects depends upon the skill, enthusiasm and consecrated patience of the teacher.

5. *Dramatic Participation*. Although a good method for developing attitudes, dramatic participation cannot be used with adolescents unless they have passed the self-conscious stage.

6. *Worship* is given separate listing because of its importance and the fact that this is one kind of "doing" that not only can but should be practiced in class. Creative writing (one of the creative activity group) and worship can be used together very successfully. Creative writing is given motivation and incentive if the pupil knows that good work will be used. Planning the worship services, for the class, church school, or even an informal service for the congregation; producing hymn stanzas, prayers, responsive readings, etc., for such services; and actually conducting worship, all are valuable for a confirmation class session in addition to the more usual guidance given learners in reading the Scriptures and leading in prayer.

III. EMPHASIS

A proper consideration of theology and of the nature of person-

ality indicates that Christian education takes place in "wholes." This is to say that the individual activities of the curriculum combine in themselves the cognitive, emotional and volitional aspects of experience. Yet for purposes of convenience in description and emphasis in procedure, we do think about the three: developing, communicating, and organizing facts and concepts; building attitudes; and developing skills. In each area there are methods that serve most effectively to accomplish the particular type of object.

A. Developing and Organizing Concepts. In the age-long practice of catechetical instruction there has been an emphasis on communicating facts and developing concepts—and these are necessary. It is recognized widely, too, that the confirmation class experience should leave the pupil with something of a system in his understanding of the church's major teachings, properly related to one another, and in balance. Among the methods which would be most effective in helping pupils toward these goals the following may be mentioned: the lecture, the chalkboard, maps, charts, and diagrams, question and answer, discussion, directed activities, creative activities, such as reports and research, and projects.

B. Building Attitudes. It is being stressed repeatedly that, in catechetical instruction, the matter of building attitudes is highly significant. Personal, friendly guidance by the pastor, including the influence of his example, is of particular worth. Among the more specific methods to be employed are: the story (with limitations noted), the chalkboard, projected pictures, objects and places, discussion, creative activities.

C. Cultivating Skills. It is being widely recognized that confirmation instruction, if a complete view is taken, can properly include the cultivation of skills specific to the Christian person. Among these would be skills in worship, stewardship, evangelism, as well as ethical practices. Among the methods most serviceable for this purpose these may be mentioned: the lecture (accompanying types of showing methods), the chalkboard, flat pictures, projected pictures, objects and places, question and answer, discussion, and especially directed activities, projects and worship.

D. Principle of Unity. It should be said again that the confirmation instruction which recognizes the widely accepted general principles as well as more specific principles which pertain to Chris-

tian education will not presume to divide the personality of the pupil. Teachers will have in view the total Christian personality in total action in the total community. It seems desirable, therefore, that the

methods to be most highly favored in the confirmation class will be those that, by their nature involve the learner as wholly as possible in the curricular activities in which he engages.

Monthly Chuckle

It was at a revival meeting in a remote section of the country and the traveling minister was trying to make the best possible impression on his flock of new converts.

"Miss Helen," said the minister impressively, as he led her into the brook for the baptism ceremony, "I'm going to lead you out into this stream here and wash out every single spot of sin that you've got."

"Now, parson," giggled the girl as she stepped forward, "in that little ol' shallow creek?"

* * * * *

In a certain remote rural area there is a fervent and extremely vocal parson who, we must confess, is a little short on erudition. His language is picturesque and forceful, but he doesn't always select precisely the right word, or employ commonly accepted construction.

Recently a group of young college students, dropping in for the morning service, were hard pressed to conceal their merriment. The old fellow, seeking collective remission for sins of omission and commission, cried out, "And, Dear Lord, forgive us our falling shorts!"